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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXVI, 1937-38

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy and the exemplification in practice of those principles through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR

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[ADVERTISEMENT]

A U M

The good man is the bad man's teacher; the bad man is the material upon which the good man works. If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import.—LAO TZE.

THEOSOPHY

Vol. XXVI November, 1937 No. 1

MATURITY

A QUARTER of a century has passed since the founding of this magazine. Established in November, 1912, by Robert Crosbie, throughout the seven years of life that remained to him it was a true reflection of his devotion to Theosophy, to H. P. Blavatsky and William Q. Judge. There were others who caught fire, and as the identity of Robert Crosbie was absorbed in the work of the Movement, so these later workers, finding through him the way, were able to continue his work because it was not "his," but *Theosophy*. Lost in the Cause, the Cause was not lost; this is the lesson of Robert Crosbie to succeeding generations.

THEOSOPHY through all its life has had the enthusiastic and growing support of "those who look into the principles of things," and these, while always few in number, have each as the strength of ten, because their hearts are joined in devotion to pure Theosophy. This magazine has never printed anything else. There is great promise for the future in the fact that a publication which is wholly without personal attractions, which makes its sole appeal to the universal qualities of altruism and self-discipline in men, has grown to sound maturity on this, its original basis. It is evidence that the mission of H. P. B.—"namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives," has not been altogether in vain. For eighteen centuries Humanity has waited for this realization, which every association has hitherto failed to accomplish.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program. Thus will we wait for the new messenger, striving to keep our Association alive that he may use it and have the great opportunity H. P. B. outlined when she said: "Think how much one to whom such an opportunity is given could accomplish."

CLIMACTERIC

THE title-page of *The Secret Doctrine* asserts that THE SECRET DOCTRINE or Wisdom-Religion is "the *synthesis* of Science, Religion, and Philosophy." When this statement is examined for its implications it becomes apparent that, if accurate, philosophy, religion, and science represent departures from, not approaches to, the apprehension of the mysteries of life as discussed by the various great Teachers of the past.

All the writings of Mme. Blavatsky, from first to last, are to be taken as a whole, if the student is to avail himself of her point of view. Otherwise, he will himself fall into the pit which has engulfed so many of the greatest minds, and deal with her teachings as a mere storehouse from which to derive material for an edifice of his own construction. This danger is not merely on the exoteric side, but increases enormously as the really ardent-minded man ventures into the domain of "the occult side of nature."

The year 1938 will mark "the grand climacteric" of The Theosophical Movement inaugurated, or re-inaugurated, by H. P. Blavatsky. According to her, the great Tibetan reformer, Tson-Kha-Pa, instructed his initiated disciples to make an effort each century thereafter to enlighten the mind of the West. To Theosophists, then, the phrase *Ex oriente lux* must have more than a casual, a geographical, racial, or sectarian application, and far more than a historical significance. Synthetically regarded, the Renaissance in Europe was no isolated or accidental phenomenon, but was actually a rebirth of the Theosophical Movement after a thousand years of medieval darkness. Behind the visible panorama of events, the more or less complete records of the great men whose life-labors, generation after generation, century after century, have culminated in the existing civilization—behind all this immense accumulation of good and evil results, the Theosophist should be able to perceive the working of the mysterious law of cycles—Karma on a grand scale. That scale includes the least progressed, the worst, the best and wisest of men, but includes something more —something that even the most earnest students are but too apt to overlook or forget: the active participation of the Masters of Wisdom in human affairs.

Surely it is well worth while to bear as constantly and as seriously as possible in mind that the *Mahatmas* are men, not "spirits." And surely it is not less important to dwell as fully as possible on the conception that every human being is a potential Master of Wis-

dom. Only as one meditates on what must be the nature of such a Being will he be able to arouse that portion of his own being, that side of his own nature, which is akin to the Elder Brothers of our mankind. Is this awakening of the Divine element to conscious activity here to be achieved from a philosophical, a scientific, a religious point of view—or is it to be achieved by another employment of the intellectual principle than any known or taught in the various schools, our own or any other?

In the negative sense, the answer is clear to anyone who chooses to indulge in self-examination. In no school or system are the Mysteries seriously studied. Whatever their merits, whatever their results, the education pursued in our halls of learning does not lead to self-knowledge. This is the great, the staring fact that confronts the inquirer. Either, then, men must be content to be born, to live, and to die in ignorance and misconception, or to turn their attention in a direction the exact opposite to those which have produced the conflicting tides and currents of thought which threaten to engulf the race-mind.

All the existing systems deal with man as a creature—whether the creature of chance, of circumstances, or of extraneous Creator. Yet when these systems are traced to their source, that source will be found in every case to have been some Teacher whose doctrine deals with man as an embodied spirit, a creator as well as a creature, the Perceiver of causes as well as of effects—conscious of Self in the midst of both these opposites.

That which separates mankind from the Masters of Wisdom is the use made of the intellectual principle. That which separates the Theosophist from both in greater or less degree is his unconscious tendency to repeat the error of the past. That error is, in H. P. B.'s words, "the endeavor to work out a complete system of thought from the few facts previously communicated to them." This can but lead to "the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged" increasingly in the years since her mission was completed, her message recorded. Thus have arisen as many and as jarring sects and schools as followed former communications from the Masters of Wisdom.

Does the spectacle presented indicate that Theosophists have followed the path of synthesis, of self-knowledge—or the reverse? The question is one which every sincere student may and should ask himself. Upon this self-examination hangs the issue of progress or retrogression for the individual. Upon its sum-total hinges the climacteric of the Theosophical Movement.

GREAT THEOSOPHISTS

The Druzes of Mount Lebanon

THE tenth century is an important milestone in the history of Europe, as it marked the end of the first thousand years of Christianity. For many centuries the Catholic Church had claimed to be the sole repository of Jesus' teachings, with the Popes as His living representatives. How were these self-assumed responsibilities being discharged at the end of a thousand years?

The Gospel of Matthew states that on a certain occasion—

> Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers . . . and said unto them, It is written, My house shall be called the House of Prayer; but ye have made it a den of thieves." (*Matthew* xvi:12-13.)

A thousand years later the House of Prayer had become an institution of money-changers. Benefices, dispensations, licenses, absolutions and privileges were now being bought and sold like so much merchandise, and the entire time of "Christ's Representatives" was occupied with politics, litigations and processes. Every stroke of the pen had its price, and a system of bribery prevailed which extended from the doorkeeper to the Pope himself.

The Gospel of Matthew records another of Jesus' statements:

> Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (*Matthew* v:27-28.)

A thousand years later practically every "Representative of Christ" had his mistresses and his concubines. This custom extended straight down the clerical line, and the support of the illegitimate children resulting from these illicit unions had now become a serious matter to the Church.

The mistress of Sergius III, the first Pope of the tenth century, was a notorious prostitute who finally deposed Sergius and placed her new lover in the Papal Chair. Fourteen years later her daughter (also a prostitute) had the Pope smothered and secured his position for her own illegitimate son, and later for her grandson. The Lateran Palace at this time was a veritable brothel. The life of Pope Benedict IX was so foul that his successor "shuddered to describe it." His adulteries, murders and other abominations were of such common occurrence that at last the people revolted. In

despair of maintaining his position, Pope Benedict finally put up the Papal Chair at auction. It was bought by John Gratian, who became Pope Gregory VI.

The Gospel of Matthew also records these words of Jesus:

> Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. (*Matthew* v:43-44.)

One thousand years later Pope Urban II started the First Crusade. It was preceded by a vanguard having as its mascot a goose in which the Holy Ghost was said to be enshrined. The capture of Jerusalem was attended by atrocities almost beyond belief. The brains of young children were dashed out against the walls. Infants were thrown over the battlements. Every woman who could be seized was violated. Men were roasted alive after being ripped open to see if they had swallowed gold. During the final massacre of 70,000 persons, the Pope's legate was seen "partaking in the triumph."

In the eleventh century the first *protestant* appeared. He was a young Frenchman, Gerbert, who had studied in one of the Arab Universities in Spain. After returning to his native city of Rheims, Gerbert tried to establish a school in which the sphericity of the earth would be taught. When the Bishop of Orleans rebuked him for trying to bring Mohammedan ideas into a Christian country, suggesting that Rome, and not Cordova, was the world's center of learning, Gerbert replied: "There is not one at Rome who knows enough of letters to qualify him for a door-keeper. With what face shall he presume to teach who has never learned?" When Gerbert protested against the sale of indulgences, the Bishop admitted the charge but asked, "Did not the Saviour Himself take gifts from the Wise Men?" When Gerbert spoke of the gross immoralities of the Roman Pontiffs, he was warned to let such matters alone and reminded that "Ham was accursed for uncovering his father's nakedness." But—so strange are the workings of Karma—Gerbert eventually became Pope Sylvester II, although his career was cut short by a dish of poisoned figs. The name of Pope Sylvester does not appear in the Catholic catalogue of "Saints." Perhaps his name is inscribed in other, and more important records.

The contrast between *Christian* and *Mohammedan* Europe in the tenth century is worthy of consideration. Spain had been conquered by the Mohammedans in the eighth century, and two hundred

years later it had become a veritable Paradise. Every street in the city of Cordova was lighted by public lamps. Seven hundred years later there was not a single street lamp in the city of London. The streets of Cordova were well paved and immaculately clean. Hundreds of years later the streets of Paris became sloughs on rainy days. The sanitary conditions were appalling. Until the beginning of the seventeenth century the streets of Berlin were never swept, and there was a law that every countryman who came to town should take away a load of dirt when he departed from the city.

The palaces of the Mohammedan princes represented the height of luxury and comfort. Six hundred years later the audience chamber of Queen Elizabeth was "covered with hay, after the English fashion," as one of her chroniclers informs us. The Mohammedan palaces had air-conditioning systems while the Christian Princes warmed themselves with huge fires, the smoke of which escaped through a hole in the roof. The religion of Islam demanded exquisite personal cleanliness while the Christians wore leather garments often remaining unchanged until they fell to pieces. The luxury of a bath was practically unknown. The bodies of great officers of state, like the Archbishop of Canterbury, swarmed with vermin. Certainly no Mohammedan Minister of State would have presented such a condition on the day of his death as did the corpse of Thomas á Becket. Cleanliness was not associated with godliness in those days. As Dr. Andrew D. White, one time President of Cornell University, and later American Ambassador to St. Petersburg and Berlin, writes:

> Living in filth was considered by great numbers of holy men as an evidence of sanctity. St. Jerome and the Breviary of the Roman Church dwell with unction on the fact that St. Hilarion lived his whole life long in utter physical uncleanliness. St. Anthony never washed his feet; St. Euphraxia belonged to a convent in which the nuns religiously abstained from bathing. St. Simeon Stylites was in this respect unspeakable. The least that can be said is, that he lived in ordure and stench intolerable to his visitors. (*History of Warfare of Science and Theology* II, 69.)

The religion of Islam prohibited the use of all intoxicating liquors, while the famous Christian slogan of that day was: As drunk as a Pope!

Although Europe is indebted to its Mohammedan conquerors for many of its physical comforts, its real debt to Islam is intellectual. From the seventh to the thirteenth centuries it was the Arabs and

the Jews, and they alone, who kept the torch of knowledge burning. The Mohammedans encouraged intellectual pursuits, allowed freedom of thought and religious liberty, and welcomed all scholars into their midst, irrespective of their religion, color or race.

Theosophists feel particularly grateful to one Mohammedan and one Jew whose efforts in the tenth and eleventh centuries resuscitated the Hermetic and Neoplatonic philosophies in Europe and brought the Kabala to the attention of the Western world. The Hermetic philosophy and Alchemy were re-introduced into Europe by Avicenna, the famous pupil of Al-Ferabi. He was born in Bokhara in 937 and at the age of ten he had memorized the entire Koran. At eighteen he was an accomplished physician and philosopher, and at twenty-one he wrote an encyclopedia of all sciences except mathematics. He was equally famed as a geologist and a poet, some of his biographers claiming that it was Avicenna who was the real author of the quatrains of Omar Khayyam. He founded the Graeco-Arabian School of Medicine and his works were still being studied in the European Universities as late as 1650. To this day his protrait adorns the diploma of the Pharmaceutical Society of Great Britain. Like many other Arab physicians, Avicenna used his knowledge of correspondences (which forms the basis of the Hermetic philosophy) in his treatment of disease. He traced many diseases back to the *inner* principles, and made a special study of the influences of the mother's imagination upon the unborn child. He is also said to have possessed the knowledge which allowed him to retain his physical body long beyond the average term of years. The *Theosophical Glossary* repeats the legend that "owing to his knowledge of the Elixir of Life he still lives as an Adept who will disclose himself to the profane at the end of a certain cycle."

Ibn Gebirol, known to the Medieval Scholastics as Avicebron, formed an important link in the Neoplatonic succession, since it was through him that Neoplatonism, long exiled, returned to Europe. His parents were Spanish Jews and Ibn Gebirol spoke Arabic and Hebrew with equal facility from his earliest youth. In a poem written in his sixteenth year he declares: "From my youth have I labored in the cause of wisdom, for her goal is joy-engendering." His writings fall into two classes: (1) his poems, always written in Hebrew for the purpose of expounding Kabalistic doctrines, and (2) his prose, always written in Arabic, containing expressions of Neoplatonic philosophy. He wrote over three hundred poems, some of which have been incorporated into the Liturgy of the Spanish Jews. Of his twenty philosophical works only two remain,

the most important being his *Fons Vitae,* or *Fountain of Life.* This is written in the form of a dialogue between Master and disciple, and the influence of Plotinus can be traced throughout its pages. In regard to the First Principle, Avicebron wrote: "To ascend to the First Supreme Substance is impossible, but it is possible, though difficult, to ascend to That Which is nearest to this Substance." (v:55.) The Universe, he says, is an emanation of this First Supreme Substance, which becomes more perceptible to sense as it descends the ladder of being. "The nearer the form is to the First Supreme Substance the more intangible and unapparent it is; while the nearer it is to the corporeal form, the more dense and visible it is." (v:26.) Like all true philosophers, Avicebron declares that the first object of man's search should be knowledge: "The knowledge which should above all be sought is the knowledge of himself. At the same time he should seek to know the Final Cause through Which he is, because the existence of man has a Final Cause." (v:1.)

In the eleventh century an important movement arose in Syria which still remains as one of the last surviving relics of the ancient Wisdom-Religion. It was centered in the Druzes of Mount Lebanon, a people of much mystery. Many theories as to their origin have been suggested, and their religion is described as a mixture of Judaism, Christianity and Mohammedanism, strongly tinged with Gnosticism, Lamaism and the Magian system of Persia. In reality, the Druzes are the descendants of the persecuted mystics of all nations who found refuge in the mountains of Syria during the early years of the Christian era. The Gnostic strain in their religious philosophy came to them from the Gnostic Ophites who fled to Syria in the second century in order to escape the persecution of the Christian Church. Some of the Druzes trace their Order back to Hemsa, the uncle of Mohammed who, in the year 625, went to Tibet in search of the secret wisdom. He is said to have incarnated again in the eleventh century as H'amsa, the Founder of the Druzes. From that time on he is supposed to have reincarnated successively in the body of the chief Druze Hierophant (or *Okhal*) in the same way that the Buddha is said to reincarnate in the Tibetan Lamas, and Nanak in the Guru-Kings of the Sikhs. The Druzes are actually the Sikhs of Asia Minor, the similarity between them being the result of their mutual connection with a third, and still more mysterious community—that Fraternity of Tibetan Lamaists known as the *Brotherhood of Khe-lang.*

H. P. Blavatsky, who as a Druze Initiate spoke from personal knowledge, said that the Druzes are more Lamaistic in their beliefs and certain rites than any other people on the face of the globe. H'amsa, the Founder of their Order, came to Syria from the "Land of the Word of God," which is a literal translation of Lhassa, the sacred city of Tibet. The spiritual titles given to H'amsa correspond perfectly with those of the Dalai-Lama. The five Druze "Messengers" occupy the same position as the five *Hobilghans* of Tibet. Both the Druze and the Tibetan Fraternities have their inner, esoteric schools which are unknown to the world at large. The period of probationary discipleship in both schools is long and severe, and the neophytes of both schools have pass-words and signs of recognition which are practically identical.

The Druzes claim that H'amsa, at the present day, is concealed in a secret retreat known only to their Initiates. Every seventh year some of these Initiates travel to a certain spot in the Western part of China, returning at the expiration of the eleventh year with fresh instructions from "El Hamma."

The Druzes worship no personal God. Their Deity is the *Essence of Life,* ever-invisible, all-pervading and incomprehensible to the human mind. They divide man into soul, body and intelligence, or mind, and say that it is the latter which imparts and communicates to the soul the divine spark from its H'amsa (or *Christos*). Their ideas concerning reincarnation and transmigration are Pythagorean and Kabalistic. Seven commandments are given to the uninitiated, and the morality demanded of their humblest member is strict and uncompromising.

The Druzes at the present day number around 100,000 souls. They are a strong, stalwart race, distinguished and dignified in appearance, noted for their polished manners and their fine, keen intelligence. A Druze can always be recognized by his accurate pronunciation of the Arabic gutterals, which he never slurs or softens as many of the other Syrians do.

Any visitor to Syria who happens to come in contact with some of the Druzes will be welcome to attend one of their public meetings, which take place on Thursday evenings. If the visitor be a Christian, he will probably listen to a reading from his own Scriptures. If he be a Mohammedan, he will be equally sure to hear selections from the Koran. Probably neither will be aware of the fact that these Thursday meetings are merely *blinds* conducted for the benefit of the inquisitive stranger who might have heard of their *secret* meetings, which occur on occasional Friday nights, and

to which no outsider has ever been invited. At certain stated intervals the elders and Initiates of the two highest degrees repair to a secret place in the mountains where there is an old monastery which was erected during the early years of the Christian era. Underneath the ruins are great subterranean chambers where their rites of initiation take place, rites which have never been witnessed by any outsider. Nor have the forty-five sacred Books of the Druzes ever been examined by any European scholar. Not one of the copies now in the possession of the Vatican and other European libraries is genuine, and the work presented to the French King by Nasr-Allah as a portion of the Druze Scriptures is nothing but a forgery.

And yet, in spite of their secret rites of initiation and their connection with the *Brotherhood of Khe-lang,* H. P. B. declared that

> . . . the Druzes may be said to belong to one of the least esoteric of secret societies. There are others far more powerful and learned, the existence of which is not even suspected in Europe. There are many branches belonging to the great "Mother Lodge" which, mixed up with certain communities, may be termed secret sects within other sects. (*Isis Unveiled* II, 315.)

The Old Way

The illustrious ancients, when they wished to make clear and to propagate the highest virtues in the world, put their states in proper order. Before putting their states in proper order, they regulated their own families. Before regulating their families, they cultivated their own selves. Before cultivating their own selves, they perfected their souls. Before perfecting their souls, they tried to be sincere in their thoughts. Before trying to be sincere in their thoughts, they extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things, and seeing them as they really were. When things were thus investigated knowledge became complete. When knowledge was complete their thoughts became sincere. When their thoughts were sincere, their souls became perfect. When their souls were perfect, their own selves became cultivated. When their selves were cultivated, their own families were regulated. When their families were regulated, their states came to be put in proper order. When their states were in proper order, the whole world became peaceful and happy.

—Confucius.

THE PROBLEM OF "RELIEF"

DURING recent years there has been a growing recognition of the vast change taking place in the course of civilization on the American continent. The obstacles met and overcome in the past have been chiefly objective and physical—the work of pioneers in agriculture, industry, transportation and communication. Now our problems are essentially subjective, and moral. But we need to do more than recognize this fact; it is necessary to face and deal with it. The future of our civilization depends now upon moral courage.

The utopian dreams of engineers and economists notwithstanding, no amount of technical skill and imagination can ameliorate a condition which is rooted in human nature. History shows that technological advance, while brilliant enough in itself, has in fact complicated our social problems instead of contributing to their solution. The socio-economic dislocations of civilization are the direct outcome of the failure of moral development to keep pace with physical achievement, so that now, when the extensive exploitation of our natural resources can no longer "take up the slack," or preoccupy our energies, the inadequacies of the philosophy of materialism are enormously aggravated.

This issue must be met by all, as individuals, as a nation. The life led by students of Theosophy is their individual contribution to this vital need of the race. And while students cannot act for the nation in a political sense, they can and should acquaint themselves with the scope and character of the problem, that they may intelligently assume that attitude which will ultimately provide the practical solution.

An objective view of present conditions shows that the most pressing social problem in the United States is Unemployment, generally estimated at over ten millions. The nation has endeavored to deal with this problem in various ways, the merits of which have been a subject of endless debate, almost entirely political in significance. Almost nothing has been said or written on the question of real importance: What is the *attitude of the people* toward the problem? To which the theosophist may add: What causal relation lies between this attitude and the problem itself?

A thoughtful answer to the first query is found in the comments of a social worker, in intimate touch with the practical aspects of unemployment. "Relief and the Struggle for Independence," by

Grace Marcus,[1] forms part of a symposium on the subject of Relief. We quote:

> In the last few years we have seen the public mind being repossessed by old delusions about dependency and relief, delusions which seem to promise it escape from the oppressive realities of economic need. Usually bogeys find their most cordial reception among backward peoples, terrified children, the uneducated and ignorant. But the bogeys about dependence and relief differ from most of our familiar superstitions and prejudices in that they enjoy an unquestioned social and intellectual standing among otherwise intelligent, responsible and humane citizens. For a brief space, it is true, their domination over our public thinking was shaken by a financial crash which threatened to be no respecter of persons or classes. A genuine if inadequately informed sympathy developed for the victims of unemployment. Certain persons prominent in public life challenged the economic credos which ruled our social, political and industrial organization. There was a temporary willingness to concede the existence of unmet economic need and to recognize its sources in problems not of the individual's making.
>
> These realizations of social responsibility were delayed and reluctant, as we might have expected. A society which does not recognize that its self-preservation depends on the success with which it provides a decent standard of living for its working members is not equipped, either by constitution or disposition, to provide an adequate standard of relief for its unemployed. Its generosity to the unfortunate is quickly fatigued. Its resentment of burdens which its habitual philosophy does not accept breeds ready suspicion of the reality and justice of the claims which unpreventable catastrophe makes upon it. We have all seen how partial recovery, the dissipation of panic fear and irksome taxes have worked in partnership with old delusions to force unsolved problems into obscurity and neglect. The reversal from public concern and responsibility to public impatience and evasion has been achieved according to historic patterns; by the revival of old self-deceptions rooted in our individual psychology and imbedded in cultural myths with which we are so thoroughly imbued from birth that we can never be sure that any catastrophe, however earth-rocking, would prevent their reasserting their sway over our habits of social thinking.
>
> The first evidence of a shift in public feeling was the increasing tendency to regard the unemployed as a mass. This ominous

[1]Case Consultant, Institute for Family Service, Charity Organization Society, New York. Published in *This Business of Relief,* American Association of Social Workers, New York City, 1936.

development facilitated the gradual denial of their human individualities, the repudiation of their common ties to the rest of the population, and a greater abandonment to absurd generalizations about their character, quality and deserts. A mistrust which might be justly entertained about certain individuals in any group floated menacingly over this mass of depersonalized charges on the public purse. As an undifferentiated item in that mass, each and every member was subject to a hovering public suspicion of inherent inferiorities against which society must protect itself. Thus the victims became the potential exploiters, the self-respecting worker was transformed into the slacker, the still unemployed into the unemployable, the socially or personally handicapped into the "chronic" dependent whose fate merits no special consideration.

Even a cultural delusion with an unimpugned past must have occasional recourse to logic. At this point the baleful myth of relief came handily as explanation of the agency which brought about this wholesale deterioration of a large percentage of our productive population. With economic recovery optimistically assumed, the persistence of need was no longer attributable to a maladjusted economic system but to the pernicious influence of relief itself. Once more relief was the plausible scapegoat for deeper economic and social problems, and the deceptive syllogism was complete with the rediscovery that the treatment was causing the disease. The extent and even the existence of legitimate need were thus open to growing debate, and the flight from relief neatly prepared.

This sketch of the progress of a delusion sounds like bald satire on a consciously malevolent society until we realize that even professional social workers only recently freed themselves from the clutches of this same delusion. For years social workers had largely resisted an experience with human beings in need which was far more direct and extensive than that afforded persons of any other vocation. Social workers, too, were often blinded both to facts and their significance by culturally sanctified myths which gave exaggerated moral values to economic independence and classified dependents with the unfit, the degenerate and the antisocial. These delusions have such profound and relatively undisturbed roots, both in the individual and in the culture which so subtly determines what he shall see and how he shall judge it, that none of us can afford to lower our defenses against the temptation to think about dependents in the mass. Any surrender to that error unlooses the whole set of lurking self-deceptions which turn dependents into outcasts and make all society prey to dangerous compromises with the underlying problems it seeks to ignore.

Suppose that by some miracle ample funds were forthcoming to provide all of the unemployed with the necessities and some of the comforts of life. Would that be a solution? On the contrary, they would still be a "mass of depersonalized charges on the public purse," and we as a people would have gained not at all in understanding of the problem, nor the unemployed as the amazed objects of such bounty. What must first be comprehended is that the "underlying problems" are in no way economic. Economic depressions are the result of moral obliquity, requiring moral solutions. But unfortunately, the very technique of relief is such as to work directly against the "realizations of social responsibility" of which this writer speaks. So long as the charitable functions of society are performed by intermediaries, by organizations, so long will there be an apathy toward the sufferings of the needy and the tendency to characterize the unemployed as a mass of incompetents. This kind of a social constitution may develop a few articulate workers such as Miss Marcus, who serve as a national "conscience" —but, alas, whose voices are as little heard or heeded as Conscience in its individual manifestations.

Relief, as a large-scale government function, is not an ameliorative measure; it is a symptom of widespread selfishness, a sign that not only have some men taken advantage of their fellows, but also, that they repudiate the responsibility of an adjustment which must be made. That there seems to be no other way to meet the demands of unemployment is a serious confession of moral decline.

There was, perhaps, a time when the burden of relief might have been turned back to the individual. Certainly, that would be the most desirable solution, from every point of view. But our social stamina is such that this now seems impossible. What then? Shall we aggravate the disease by fostering the apathy of the well-fed with a permanent barrier of organization between them and the helpless, and sometimes—the hopeless?

Theosophists do not attempt direct answer to these questions. They say that once the ideas of Reincarnation and Karma are understood, and the way of life adopted to which such understanding leads, this problem will cease to exist—and only then. Altruistic ideals are barren without rational basis. Materialistic humanism never did, and never can, succeed. Self-reliance, the gospel of individualism, is a fundamental truth. Interdependence, the gospel of collectivism, is a fundamental truth. The ugly characteristics of each of these points of view, seen clearly by the critics in each camp, are not native to either Self-reliance or Interdependence, but to

materialism, the dark glass through which both ideals are shone in Kali Yuga. In order to comprehend the way in which these complementary qualities balance and support each other, it is necessary to know the doctrine of Soul Evolution taught in Theosophy.

Theosophists are the friends of every effort to benefit mankind. As individuals they may serve in many ways, giving what strength they can spare from Theosophical work to further any movement that is truly beneficial. But they know that their real work is on the plane of ideas, where social problems originate, and where they must be solved.

Spiritual Senses

The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. In a man who is deprived of one or more senses, the remaining become the more developed: e.g., the blind man will recover his sight through the senses of touch, of hearing, etc., and he who is deaf will be able to hear through sight, by *seeing audibly* the words uttered by the lips and mouth of the speaker. But these are cases that belong to the world of matter still. The spiritual senses, those that act on a higher plane of consciousness are rejected *a priori* by physiology because the latter is ignorant of the sacred science. It limits the action of ether to vibrations, and, dividing it from air—though air is simply *differentiated* and compound ether —makes it assume functions to fit in with the special theories of the physiologist. But there is more real science in the teachings of the Upanishads when these are correctly understood, than the Orientalists, who do not understand them at all, are ready to admit. *Mental as well as physical correlations of the seven senses* (seven on the physical and seven on the mental planes) are clearly explained and defined in the Vedas. The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation (likewise sevenfold in itself) on the material or objective plane above is quite arbitrary. For it is only by the Self emancipating itself from these (seven) causes of illusion that one acquires the knowledge (secret wisdom) of the qualities of objects of sense on their dual plane of manifestation—the visible and the invisible.

—H. P. Blavatsky.

SCIENCE AND THE SECRET DOCTRINE

I

EVOLUTION is simply the struggle of Self to free itself from partial viewpoints. Most men see readily enough that knowledge consists in extending understanding from the immediately personal to an increasing area of wider concerns. What is generally overlooked is that, since evolution is a time-function, there is still greater necessity of extending cognition in time. The "prehistoric" westward migration of the Aryan tribes from the trans-Himalayan regions to the extension of the Asian continent later called Europe, and its attending circumstances, is a vital matter to the mid-western American farmer of today. The only reason why history is often regarded as of no practical value is the complete obliviousness of both teacher and pupil to the law of cause and effect. Knowledge of the continuous unity of all events makes past and present one—renders the latter understandable, hence governable, in the light of the former.

To the scientist, the importance of the past reaches only so far back as may lie some publication or lecture the speculations of which have not yet been fully explored or exploited by others. He seems unaware that he is trying to deal by momentary cross-sections with a growing tree, the entire form of which is composed of cross-sections of the past as well as of the present, and the totality of which alone can point to the form of the future growth. Only this view of events can shed light on the whole nature of space-matter-mind relationships which are of the stuff of real knowledge.

The further the phenomena of the Universe are investigated, the more they all seem to integrate into a logical frame—progressive evidence that the Universe is *intelligently organized.* The plea of "unconscious natural law" as the "organizer" is ridiculous to any real thinker; for, assuming that there are happenings in the universe occurring independently of consciousness and purpose, they could never be subject to perception by any conscious being. If the human mind is able to understand certain parts of the universe through their logical arrangement, the mind must also be encompassing to a degree, not merely the material arrangement of things, but the logical thought which was the framework of that arrangement. There is no reason to assume that the happenings of the universe can be divided into one category where thought is essential, and another where it is non-existent.

The conscientious scientist—or any conscientious thinker—does not learn something new to consciousness in the process of understanding more and more of universal phenomena, but rather is preparing himself, by *consciously* assimilating the work of those who have preceded him, to repeat their task some day on another scale; perchance to carry it farther in one or another direction. He is a pioneer only in relation to our present human horizons; in reality, he is a pupil whose curious relation to the objects he studies is such that, insensibly to himself, he subtly alters them in the very act of investigation.

Thus altering the nature and bearing of what has been done by others, each man, in following a path taken by millions before him, nevertheless traverses a path peculiar to himself, leaving behind him a condition differing somewhat from what had existed before, and differing from that which any other man would have left in dealing with the same circumstances. For instance, it is impossible to study closely the *unaltered* habits of wild animals. Either one must first modify their habits by getting them accustomed to him, by imprisonment or some less radical means; or he must remain at such distance from them that only the most fragmentary observation is possible. This is precisely the dilemma confronting modern science with regard to the electron.

But before we devote attention to this popular problem, let us consider the idea that the logical framework which is the field of science has been previously built by logical minds. In it are resident implications which are the only explanation of certain historical phenomena known to every well-read student. They suggest that human knowledge takes a logical direction of growth conditioned by three factors: the will, the intelligence, the honesty—in a word, the character—of the investigator; the nature of the phenomena investigated; and aid or hindrance from classes of intelligence ranging from those highly enough evolved to have performed a conscious creative function in the production of the phenomena, down to the intelligences only slightly more advanced in understanding than the investigator himself.

In view of the possibility of such "aid or hindrance," why, it may be asked, should anything evil be "permitted"? The answer is that the Intelligence in nature consists of countless degrees of beings, from earthworm to far beyond man, to none of which can either omniscience or omnipotence, except in a highly relative sense, be ascribed.

No one or all the intelligent forces of nature can prevent any being from acting at will within the radius determined by past Karmic lines; and the radius of free action of man himself—good, bad, or indifferent—is far vaster than he supposes. The one power from which no being can escape is *Law;* in other words, no being can escape the essential tendency toward spiritual equilibrium in its own nature, even though the final adjustment thereof may require reduction to primordial matter.

In a word, the intervention of a higher being in the action of a lower is circumscribed in countless ways by the past relations and the present individual powers and responsibilities of the two. Our human experience reveals that all too frequently attempts at such benevolent intervention only initiate a long series of fresh and worse consequences. Verily is "the duty of another full of danger"! Intervention by *those who know* is rare indeed, and occurs only under pressure of dire necessity, and with the voluntary assumption of resulting Karmic bonds.

The basic conceptions of science have altered since the turn of the century; but we still retain the residues of that materialism which has given tacit justification of passion, crime, war and murder. This animalization of humanity, which almost destroyed civilization —still threatens to destroy it—was derived from "serums" injected by Haeckel and his ilk, who at the initiation of the Theosophical Movement dominated the field of Western thought. No such spirit, however, animates the views of such present present-day leaders of science as Jeans, Haldane, Millikan and others. If civilization survives until the public catches up with such thinkers there are bright hopes for the future.

It would, however, be rash to claim the change as due to any great direct influence of the Movement, so far as these men are concerned. Their convictions are simply the inevitable reaction between intelligent minds and the emerging facts of physical nature. But the manner in which that reaction has developed provides significant evidence that the power of the Movement is not confined to articles, lectures, meetings, and classes.

H. P. Blavatsky predicted that when *protyle* should become accepted, chemistry would have virtually ceased to live, becoming reincarnated as "*New Alchemy,* or METACHEMISTRY."[1] That time has arrived.

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[1]*The Secret Doctrine,* 1888, I, 622.

"Protyle," as she made clear, is the basic building block of physical matter; in other words, the electronic state of substance, which, as also stated by H. P. B., is closely allied to hydrogen.[2]

The peculiar place of hydrogen in the passage of matter from electronic to solid states will be recognized by any chemist. "Protyle is then the aspect assumed by matter in its middle passage into full objectivity."[3] It is the existence of a phase of "protyle" *which is not objective* that renders electronic physics such a desperate puzzle at the present moment.

These developments are precisely what have destroyed materialism in real science. Can one then mistake the implication of a prophecy which set forth, as to the crucial discoveries leading up to the present condition:

1. The years during which the discoveries would develop;
2. The apparently accidental nature of the discoveries;
3. The enormous magnitude of the discoveries as they actually *have* developed?

The prophecy itself was succinct enough:

> The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S.D.* I, 611-12.)

As to the current evidence in verification, we shall let Dr. Karl Compton speak:

> The history of science abounds with instances where a new concept or discovery has led to tremendous advances into vast new fields . . . whose very existence has hitherto been unsuspected. The discoveries of Galileo, Faraday, and Pasteur are such instances. But to my notion, no such instance has been so dramatic as the discovery of the electron, the tiniest thing in the universe,

[2] *Ibid.*, II, 105.
[3] *Ibid.*, I, 598 fn.

> which within one generation has transformed a stagnant science of physics, a descriptive science of chemistry and a sterile science of astronomy into dynamically developing sciences fraught with intellectual adventure, interrelating interpretations and practical values.[4]

How, then, shall we regard H. P. Blavatsky's prophecy? Suppose that an individual makes a prophecy of events which are to move the race mightily toward a more spiritual point of view; is it not common sense to assume that this individual had foreknowledge of events which were planned in advance—was, perhaps, a co-worker in bringing them about?

In actual fact, Madame Blavatsky's participation is in plain sight. Sir William Crookes, whose discoveries paved the way for electronics, was one of the early members of the Theosophical Society —as was Edison—and the impact of Theosophical ideas vastly stimulated his mind. But in its further developments, the fulfilment of her prediction entered fields which would be called by the superstitious "magical" or "mystic." For they transpired at the anticipated time, years after Madame Blavatsky's death, and without the *apparent* intervention of anyone connected with the Movement.

Curiously, Sir William himself missed the discovery by a hair's breadth. Says Dr. Compton:

> Once, while attempting to photograph the appearance of a discharge at very low gas pressure, Crookes was bothered by the fact that all the photographic plates in the room with his apparatus became fogged, as if light-struck in spite of their opaque wrapping. He avoided the trouble subsequently, however, by keeping his new supply of plates in another room until, one at a time, they were wanted for use. Thus he solved an experimental difficulty and missed making a great discovery.
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> At about the same time, Roentgen, in Germany, was trying the same experiment, and he too was troubled by the fogging of his photographic plates. But, as the story goes, his laboratory assistant called his attention to the peculiar fact that these fogged plates, when developed, showed the image of a bunch of keys which had accidentally been lying on top of the box of plates while the electrical discharge experiments were in operation. Roentgen immediately looked into this and discovered that the fogging was due to penetrating radiations produced in the discharge tube. . . . Thus by accident were X-rays discovered, that type of accident not uncommon in science when an observant experimenter is at work.

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[4]President of the Mass. Institute of Technology, address as retiring President, American Association for the Advancement of Science, *Science*, Jan. 8, 1937.

An "accident" which wrecked the whole structure of materialistic dogma and changed the history of the world! Certainly, no such development would come as a blinding revelation out of the blue sky. Nature, of which human Karma is part, does not work that way, and the unseen accelerators of "natural" events proceed faithfully from cause to effect in their efforts, sowing seed only on prepared ground. *This* "field" had been tilled for a long time, as Dr. Compton points out:

> In science, as in human affairs, great events do not occur without a background of development. The electron has an ancestry which can be traced back through the centuries. Its immediate progenitors were the electromagnetic theory of light, spectroscopy, and the leakage of electricity through gases. First cousins were X-rays and radioactivity and quantum theory, for, out of a background of long investigation and of bewildering and apparently unrelated phenomena, there burst upon the scientific world the X-ray in 1895, radioactivity in 1896, and the electron in 1897—all while investigators in the older fields of heat radiation and thermodynamics were finding those bothersome inconsistencies in these hitherto respectable subjects . . . the concept of the electron . . . is now the basis of most of our interpretation. . . .
>
> That only the pioneers of the scientific world were prepared for these discoveries, however, is witnessed by the fact that a standard text-book of chemistry widely used in my student days in 1904 stated that, "atoms are the indivisible constituents of molecules," and as late as 1911 a prominent physicist warned his colleagues not to be too hasty in accepting these newfangled ideas.

It is interesting to tabulate the lines of discovery which converged in those fateful years:

DATE	DISCOVERER	DISCOVERY
1895	Roentgen	X-ray.
1896	Zeeman	Polarization of light in a magnetic field.
1896	Curie	Radioactivity.
1897	Lorentz	Preliminary discovery of the electron.
1897	Thomson	Definite discovery of the electron.

Was it, or was it not, "between this time [1888] and 1897" that a "large rent" was made in "the Veil of Nature?"

How this "rent" became the "death-blow of materialism" will be a subject for subsequent treatment.

PLANETARY INFLUENCES

They fought from heaven; the stars in their courses fought against Sisera. —JUDGES, v, 20.

INFLUENCES originally meant the streams or radiations which the ancients believed to flow from the stars in the form of invisible emanations partaking both of the nature of forces and of ethereal substances. In passing, one may remark that to these ancients our current notions on many subjects would appear even more absurd than their theories appear to our wiseacres. Children laugh at their elders very often, but the latter have perhaps reason to smile at the notions of their juniors, even if they only smile inwardly.

Our notions of organic and inorganic matter, of force and matter, of evolution, natural selection, of birth, death, immortality or extinction, heaven and hell, and so on, would certainly appear as "the follies of youth" to the sages of old. Our variegated attempts, inductive as well as deductive, to "reason" out the nature of other states of matter and of consciousness from the perceptions of our senses in the present human waking state—this would be laughable where not saddening to them. And equally the revelations of our seers, psychics and mediums, interpreting all things according to the nature of their several visions would be by them called lunar, not sidereal influences.

Where the ancients studied influences, we study environment and circumstances. Where they studied Karma and reincarnation, we study law and heredity. Where to them all conditions, external or internal, represented mere effects, we deal with them as if these effects were causes in themselves. Where we hunt missing links in nature and ourselves, they saw the unbroken sequences of all events. Where we labor to find the connection between cause and effect, they knew that man himself is the connecting link in the nexus of worlds. They knew that anthropo-genesis precedes cosmogenesis and will survive it—that "never was time when man was not." Putting it in a single phrase, the ancient wise men studied the Imperishable in the midst of all changing things. They had Wisdom where we have learning.

We read our own meanings into the framework of teachings left of record by the ancients. We do this, heedless of the fact that we cannot thus "make sense" of what they have left. We "reason"

that if we cannot make sense of their writings there is no sense in them. To illustrate: It would be hard indeed to find any ancient writers who meant what we mean in using such words as God, Man, Nature, Matter, Spirit, Mind, Soul, and so on. We have translated their terms, have emptied the old contents and replaced them with notions of our own under the same labels. Bearing this in mind, a few brief notes on stars and their influences may be useful to some students of H. P. Blavatsky's writings, and may serve by way of analogy and correspondence in considering other of her teachings, which are those of the ancients under our labels of words.

Thus, the stars mean not only the "heavenly *bodies*," but the heavenly forces, the heavenly Intelligences—the Hierarchies of Beings in other aggregations, other states and stages of evolution than our own. Through all these states and stages we have passed, are passing or will pass—and this, not only with respect to our humanity, but to all the Kingdoms which in their entirety constitute this earth, this solar system. There are said to be twelve great Hierarchies of Beings, each with innumerable sub-divisions. Where is the man of to-day who even dreams of which particular one of the seven classes of Egos incarnating on this earth he is himself a unit? Or who dreams of what other planet or planets he may have been an inhabitant before coming to this one, or of other divisions of the same Hierarchy as his own as now inhabiting those planets, or of the state of matter as well as of consciousness in which he was before birth and will be after death? Who dreams while he is awake of where he was or what he was during the hours of deep sleep the night before? Yet H. P. B. affirms that every night of his life each human being passes through all the intervening states of mind and matter and retires, "robed in his highest essence," to the highest state—that which the ancient Aryans called Parabrahm, and which Buddha called Para-Nirvana to his disciples.

If the least of passing impressions influences us through our animal senses, our sensations, our emotions, our desires, our thoughts, even here encased in the dense matter and atmosphere of this earth, what must be the nature and effect of the influences of the "ethereal medium" and media through which we nightly pass? And those streams and emanations themselves—what are they but Life in motion, Lives in transit from state to state, from world to world, as we ourselves are passing?

If the great men of earth influence mightily the millions of lesser men of their own and succeeding generations, both directly and indirectly, as the sun influences vegetation, as the moon influences the

chief constituent of all organic forms, what is there unreasonable or impossible in the assumption that masses of beings, whether of any given or of various Hierarchies, influence each other whether consciously or unconsciously, and whether in the same or in different states of consciousness and substance? We know that men are affected mentally and morally as well as physically and physiologically by the "weather," by variations of temperature here on earth. Why not, then, in immensely greater scope by the "atmosphere" of the different Hierarchies, by the "temperaments" of invisible as well as of visible life and lives?

The ancient and modern presentations of the Wisdom-Religion or Theosophy of all time should give Theosophists something to think about in connection with the truly Occult Sciences of astrology and numerology—that is to say, as Egos, of their Hierarchy, the "star" under whose "ray" they are born, live, and die; the other stars whose position in the heavens in relation to their own, "influence" their Nativity and their horoscope.

Many of the Egos now in incarnation on this earth are "Adepts and Yogis of long past preceding Manvantaras." Surely this must mean that such Egos have lived in other solar systems, on other planets, than the sun and planets known to us. Another statement of the philosophy is that "every time the immortal *Ego* incarnates it becomes, as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness." This means, among other things, that to the ancients the Ego is neither spirit nor matter but a "compound unit" of both, *i.e.*, Spirit-Matter, not merely throughout any given incarnation, but throughout the Grand Cycle from beginning to end. Where do we "go" at night, and in the interim between death and rebirth, but to one and another of the "seven different planes of being and consciousness"?

What is Theosophy for, if not to "influence" our thoughts, our meditation, our concentration, our conduct of "the business of life" on *this* plane of being and consciousness, to the end that the human plane shall be made concordant with the others, and all with the highest? The whole manifested universe is within us as well as without.

There are, then, two sets of influences which play upon the immortal Ego, these of the descending and those of the ascending Hierarchies of beings, otherwise the influence of Spirit and the influence of Matter. The immortal Ego of no being stands alone and isolated from all the rest, whether of its own or of other

Hierarchies. It is every instant in every state influencing and being influenced in the direction of the Self of Matter or the SELF of Spirit. As it has sown, it is reaping. As it is now sowing, so will it reap. *What* it sows and what it reaps—this is the conduct which determines destiny. Each Ego is the Law unto itself.

TRUE HISTORY

Unfortunately, no nation or nations can escape their Karmic fate any more than units and individuals do. History itself is dealt with by the so-called historians as unscrupulously as legendary lore. For this, Augustin Thierry has made the *amende honorable,* if one may believe his biographers. He deplored the erroneous principle that made them all (the *would-be* historiographers) lose their way, and each presume to correct tradition, "that *vox populi* which nine times out of ten is *vox Dei"; and* he finally admitted that *in legend alone rests real history;* for "legend," he adds, "is *living* tradition, and three times out of four it is truer than what we call History."

While Materialists deny everything in the universe, save matter, Archaeologists are trying to dwarf antiquity, and seek to destroy every claim to ancient Wisdom by tampering with Chronology. Our present-day Orientalists and Historical writers are to ancient History that which the white ants are to the buildings in India. More dangerous even than those Termites, the modern Archaeologists—the "authorities" of the future in the matter of Universal History —are preparing for the History of past nations the fate of certain edifices in tropical countries: "History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists," said Michelet. Very soon, indeed, under their combined efforts, it will share the fate of those ruined cities in both Americas, which lie deeply buried under impassable virgin forests. Historical facts will remain as concealed from view by the inextricable jungles of modern hypotheses, denials and scepticism. But very happily *actual* history repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear on the surface. . . .

—H. P. BLAVATSKY.

YOUTH-COMPANIONS' FORUM

IT is said that Theosophy has an answer to every question. How, then, does it deal with the problem formulated by David Hume, as follows:

> By separating the impressions of ideas created on the thinking mind by an external world from the absolute existence of that world itself, he showed that almost everything concerning the latter was taken for granted, and he demanded proof of its existence of a kind not yet afforded. It was thus that he set up a whole army of philosophers at work, either to refute what he had said, or seriously to fill up the blanks which he discovered.

The first fundamental proposition of Theosophy as given in *The Secret Doctrine* postulates a Universal Principle which is the *One Reality*. Called also the Absolute, it must be regarded as without relation to manifested, finite being. Though all manifestation takes place within and because of It, it is itself ever changeless. It is the field for conscious existence or duality, the contrast of Spirit and Matter, Subject and Object. But Spirit (Consciousness) and Matter are not separate realities, but the two aspects of the Absolute One, which together constitute the basis for conditioned existence. Note that the problem stated in the question originates in the idea of separateness. Subject and Object cannot be conceived of independently, but are mutually ncessary for the existence of the Manifested Universe.

It now becomes clearer why "all is Maya" or illusion. Man himself (called in the quotation, "the thinking mind") is also relatively unreal, as are the gross objects of sense which surround him—"the external world." Keeping in mind the *relative* reality of all things and beings, as compared with the One Reality, let us approach the problem as given.

The mind when governed by material conditions acts according to what the psychologists call "the laws of association." This generates the notion or idea of an external object. The persisting connections between groups of sensations make us believe in things as realities. For illustration purposes let us take an orange. Before it is perceived on the table we may imagine it in ideal form—its shape, color, surface, etc. Then we see it before us, perhaps verify its existence with other senses by touching or smelling it. After we turn away there is a clear imprint in our memory of sense impressions which all tend to convince us of the reality of the fruit. Is this proof?

Actually, what has happened? According to *The Secret Doctrine,* the phenomena of things are non-existent apart from the mental states engendered by those things as objects to subjects. Yet, one might argue, in order to stimulate sensory reactions the orange must have an external existence, since the stimulation certainly comes from without. It *seems* real because of our materialistic view of life. We identify ourselves as beings with our bodies, hence the ephemeral appearance of objects is identified as reality. The reality of the orange, relative as it is, lies not in what is seen or felt but in the sum total of its changes from the moment it began as a finite thing till the time of its destruction. This cannot be known by us in terms of sense perception. One who sees on inner planes might perceive something entirely different, more real, perhaps, because more lasting. An adept with a knowledge of *things as they are* would see the pure object—a perception that is beyond our present comprehension.

Nothing remains for an instant the same. The reality to us of all external appearances lies in our perception of them, not in their fleeting expression in matter. Put in the words of the question, "the impressions of ideas created on the thinking mind" are the reality, as contrasted with the "external world" or objects of possible perception. The latter are nothing apart from perception. Again we see the utter interdependence of the two aspects, Spirit and Matter, Subject and Object. Spirit cannot function without Matter as a basis or vehicle, and Matter without Spirit is a "mere abstraction."

Whatever plane we function on, for the time being, *that* is the reality. As we progress from plane to plane, each successive awakening seems to be "reality." Yet it is not. The individual cognizer is himself but a reflection of the One Reality. Only when one has attained to Universal Consciousness and become one with the whole of life can there be freedom from the delusions of Maya.

Are there any differing "practical" effects on the everyday life of the individual and society which result from the various attempted solutions to the problem proposed in the first question? Or is such a consideration "idle metaphysics"?

(*a*) "That upon which the heart is set," or those thoughts which make up the lifetime's meditation, represent the practical effects of solutions to the problem. In general, the heart of the materialist is set upon things which may be experienced through the five senses. His desires are centered upon health, wealth, happiness, etc. For him these things are *real.* His life is patterned to conform with these desires, for he knows of nothing else.

But there is the man who has watched his happiness wane, health vanish, and money disappear. He still exists—*he* is still real; and now, finding that these other things are not necessary to his existence, their reality falls away. He can live without material comforts and all those things which most men consider essential to "living." However slowly and imperceptibly, all men will some day recognize that the reality of circumstances, experiences, and possessions is in our *idea* of these things.

Here arises a most puzzling question: As all things seem to change, is there nothing real?

There is only one thing that is not subject to change, and that is the Self. For man cannot remember a time when he began existing, nor can he imagine an end to his identity. This is reality. All "things" are ephemeral because the man outlasts them all. He is greater because he can perceive them, see them change.

As there is reality in himself, so must there be something eternal in all other things and beings. Here is the first step toward an understanding of brotherhood. He sees that all beings are identical in their inmost nature—the only reality that ever was or will be. He sees that only those things which are gained for the whole of life, not just for himself, are the lasting and enduring treasures of existence. Then, consciously or unconsciously, he labors for the fulfilment of the first object of the Theosophical Movement: "To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color."

Considering all things, which of the two would be happier, the materialist or the theosophist?

(*b*) There certainly are differing "practical" effects on the everyday life of the individual and society which result from the various attempted solutions to this problem. The difficulty lies in the way the problem is propounded, and if we try to solve it on wrong assumptions we will be tangled up in a net of inductive confusion. On the other hand, if we use common sense, the problem can be solved and society can be helped in a very "practical" way.

First, the world is not "external." There is a principle—theosophists call it the One Life—which binds all things and beings together. It is the source and sustainer of everything in the Universe. Every idea originated in the mind must of necessity draw its elements from its surroundings; its formation, therefore, is participated in by other beings in this Universe. Similarly, each idea affects other degrees of life, thus aiding or impeding their evolution.

Second, who can say what "the absolute existence of that world itself" is? The world is what each being knows it to be through contact with other beings.

Third, if there is nothing really external, and the world is to us what we think it to be (not fleeting or personal thoughts, but all that we have ever thought for countless lives), how can we separate our thoughts from their objective representations?

Theosophy says that the universe is an illusion. We cannot, therefore, prove its temporary existence to anyone, but we can realize its primal Cause by acting for and as that Cause—the Self of all creatures.

The problem seems confusing, but it can be solved by applying the three universal truths—the basis for all theosophical doctrines and the key to all the mysteries of the universe. If we attempt to solve this problem by using these truths, we will surely profit, not only for ourselves, but for all others interested in solving this or any problem.

Men who think that mere intellect can find the answer waste their time, for something more is needed to comprehend metaphysical problems. Those who turn to an outside being for an answer will not solve the problem either.

An honest seeker after truth has a profound "practical" effect on society. Buddha affected every creature when he sought and found truth. All the Great Teachers have influenced society for good. Can we not see the "practical" effects an open-minded theosophist would bring about in endeavoring to solve this problem? His everyday life would be deeply affected by such reflection, with the result of a truer realization of the Self, a profounder conviction of Universal Brotherhood.

It is said in Theosophy that a sincere desire to serve Humanity will of itself lead to a finding of the best ways and means. Why should this be? Philanthropists are notorious for their misguided altruism.

> As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. (*The Bhagavad Gita.*)

Every act, every thought, brings a corresponding reaction. He who sincerely desires to practice altruism and brotherhood, and is imbued with a realization of the unity of all life and of his responsi-

bility to others, by his very earnestness gains wisdom. Nature and life give up their secrets to him who works beneficently with them.

Misguided altruism can be due only to misguided motives, in the past if not in the present—a lack of understanding of the true meaning of altruism. People are wont to rush about to "do good." The very "rushing" deludes one into thinking he is serving the cause of humanity when, in fact, he may bring misery to thousands.

Theosophy teaches that true altruism is the right performance of one's own duty—that we should not go far afield seeking opportunities for service, but rather fulfil those duties which are plainly evident. The real philanthropist rejoices when tasks he has longed to do, but has been unable, are performed by others.

(*b*) Two classes of philanthropists fail of their purpose. The first is the religious philanthropist, of whom H.P.B. said:

> He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man's nature, which has so colored and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

An example of misdirected philanthropy is evident in the endeavors of the missionary workers in foreign lands, while in their own countries peace on earth and good-will among men remain but noble sentiments. The religious philanthropist often fails because he does good "as a means towards his own salvation"; fails, too, because his dogmatic beliefs have blinded him to the real meaning of religious teachings.

The second class is the secular philanthropist. He, writes H.P.B.,

> . . . is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. "The poor ye have alway with you." The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Life-long philanthropists, who have started on their work with a joyous youthful conviction that it is possible to "do good," have, though never relaxing the habit of charity, confessed to the

present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

. . . Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them.

The secular philanthropist falls short of his purpose because he is simply an enlightened materialist who regards man as a higher animal requiring only physical comforts for his well-being. Opportunities neglected in the past are reason enough for not finding the best ways and means to help in the present.

The pure-hearted who regard their fellows as brother Souls and have the intense desire to help, do succeed, in some specific chosen field; but almost always their charitable works are performed by themselves and not through any intermediaries. Why should these succeed where the others do not? The altruist by devotion to the welfare of humanity "findeth spiritual knowledge springing up spontaneously in himself." The motive being universal, his Higher nature comes to his aid. Discrimination and intuition come into operation, providing the knowledge necessary to help. To be sure, the ability to do wisely in every case is not possible for the ordinary philanthropist, no matter how pure of motive, because the Buddhic faculties are not fully developed. Only "A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher."

Vortical Motion

Just as a stone flung into the water becomes the center and cause of various circles, and a sound produced in the air spreads itself out in circles, so each body situated in the luminous air is spread out circle-wise and fills the surrounding parts with infinite images of itself and is present all in the whole and all in every part.

—Leonardo Da Vinci.

IS THEOSOPHY "LOGICAL"?

MOVED by the desire to gain new adherents to Theosophical philosophy, students are sometimes at pains to formulate what might be called a "Theosophical Dialectic," which would be, in effect, a syllogistic presentation of the major tenets of the teaching. Such an endeavor, while springing from a worthy resolve, rarely bears the fruits so hopefully anticipated; there are, however, other benefits which flow in proportion to the energy expended. One is bound, for example, to obtain a better understanding of the psychological obscurities for which "logic" is a label; to find, in fact, that instead of being an infallible means of arriving at final conclusions, it is rather a source of differences and endless uncertainties, the latter increasing with the number of logicians. But this is by no means to imply that Theosophy is a non-logical solution of philosophical problems. On the contrary, its sole appeal to the intellect is on the basis of its inherent reasonableness. Simply to regard *The Secret Doctrine* impartially from the academic point of view is to realize that here is an unparalleled example of the use of logic. Why, then, is not Theosophy recognized as the Truth?

The fundamental issue, it will be perceived, is: Is Logic a way of knowing, or an instrument of knowledge? But before this question can be decided, others demand attention. What is there to be known? In other words, Does Truth exist? How can we tell that what we think of as knowledge is nothing more than a bundle of changing relativities which have their sole validation in the act of our thinking them? Many men believe this, and except for the ironic fact that their own scepticism is subject to the same criticism, logic, as such, can do little to refute the argument.

We may recognize that such complete agnosticism is a blind alley of thought, and for practical purposes acknowledge that there is truth. How, then, is logic related to knowledge? A simple illustration will help:

Major premise: All men are brothers.
Minor premise: Nero is a man.
Conclusion: Nero is my brother.

All logic is based on this method of proceeding from the known to the unknown. By placing together established facts, further facts are demonstrated. Now if we grant the truth of the first two statements, the conclusion is irresistible. Of course, the premises

are not completely stated, for one might say that the major premise does not make it clear that each man is a brother to *all* the rest. It is conceivable that every man might have *a* brother, etc. It would then be necessary to amplify by pointing out the special significance in which this term is used. Then another premise is required to the effect that "I" am a man, to make the syllogism complete. These, however, are technical details.

The important objections which might arise are those which would question the actual truth of the statements made. Why should we assume that all men *are brothers?* Moreover, Nero was more of a beast than a man. What is meant by "man"? And so on.

Logic can deal with facts; it cannot provide them. Nor can logic demonstrate the truth of its initial facts. The business of logic is to make thought orderly. It can neither give thought content nor lead it in a desired direction. These functions require a *thinker.* Logic is a tool which the thinker may use to make clear his own conceptions.

The student who attempted to deal in his own mind with the objections raised to the premises of the syllogism used above as an illustration soon found himself stating the Fundamental Propositions of Theosophy. He was unable to get "behind" these ideas for the simple reason that there is nothing (no-*thing*) which supports them. They are, for the Theosophist, self-sustaining. In any Theosophical discussion, or, for that matter, any discussion concerned with real problems, the sooner the issues are reduced to these fundamental ideas, the more "logical" have been the thought processes of those engaged in conversation. These are the common terms for the presentation of Theosophy, the premises which must be seen or granted if any progress in the comprehension of the philosophy is to be attained.

One habituated to the forms of logic, who is given to reliance on its method and its categories, may strain mightily to "prove" the fundamentals of Theosophy. He cannot do it. The universe was not argued into being, and it, its laws, its composition, will not be understood by argument. Either the essentials of this knowledge are present in every man, or they will remain forever unknown and unknowable.

We are not without evidence that the basic Theosophical ideas are at the root of all our knowledge. Moreover, the fact that they are almost always incorrectly conceived is itself evidence that we can know them truly. There is not a human being but has *some*

conception of Deity. That is, he regards himself in some way or other, and he recognizes a universal power of some sort. He may think he is a member of the animal kingdom, a fortuitous development on this planet brought about by wholly inexplicable concurrences of blind force. Nevertheless, he thinks of himself and of primary causes. This form of thought, correctly directed, is the contemplation of the First Fundamental.

Equally inevitable is it that a man must think of his relations with other beings. All his practical knowledge is in terms of the *order* in which these relations occur. Whatever we may hold with respect to the idea of universal law, the fact is that our understanding of life increases only with our knowledge of law. To deny law, therefore, is to refuse to think. This is the second of the Theosophical principles.

Finally, no man lives without a motive. He may deny that he knows where he is going, or why; he may even deny the existence of progress of any kind; yet the very composition of his being forces him to strive on. This law of evolution completes the trinity of premises which are at the basis of every conscious thought.

Logic is a process, not a meeting ground for philosophers. For there to be an identity of conclusions, or ideas of truth, there must be an identity of assumptions to begin with. It is simply because every great teacher in history founded his doctrines, either explicitly or implicitly, on the three fundamentals, that the student of comparative religions is able to discover that one common truth pervades them all. Misunderstanding or misconception of these axioms has been the sole cause of all the differences among men in their religious and philosophical ideas. The whole of western speculative philosophy, with all its erudition, its interminable nomenclature and its metaphysical subtleties, can be reduced to these three factors: The idea of God, the idea of Law, the idea of Progress. The variants of this triple theme are in most cases expressed with admirable logic, but the western world is no closer to truth than it was hundreds of years ago.

The controversy in modern thought as to the priority and respective merits of deductive and inductive reasoning illustrates the artificiality of the problems with which the philosophy of the day is concerned. No one can think at all without some kind of a generalization to begin with. He needs, in fact, three. And were it not for "experience"—which provides the material for induction—there would be nothing to think about. Where do we get our generalizations, our "universal" ideas? We don't "get" them at

all; we bring them with us. They are the fundamental characteristics of Self-Consciousness, which have been subjected to the modifications of past action—Karma. How, then, does one come to see the truth of Theosophical first principles or generalizations?

The eye of Wisdom is not opened by logic. The man who loves his fellow men does so for better than a syllogistic reason. He feels himself at one with them. His heart tells him this. Logic may confirm the structure of philosophy, but it cannot postulate those elements of reality which are prior and superior to thought of any kind. This is the reason why H. P. Blavatsky talked, wrote, and lived *Altruism*. She knew that Brotherhood is the Key of Keys.

"The Turba"

A student of occultism after a while gets into what we may call a psychic whirl, or a vortex of occultism. At first he is affected by the feelings and influences of those about him. That begins to be pushed off and he passes into the whirl caused by the mighty effort of his Higher Self to make him remember his past lives. Then those past lives affect him. They become like clouds throwing shadows on his path. Now they seem tangible and then fade away, only a cloud. Then they begin to affect his impulse to action in many various ways. To-day he has vague calling longings to do something, and, critically regarding himself, he cannot see in this life any cause. It is the bugle note of a past life blown almost in his face. It startles him; it may throw him down. Then it starts before him, a phantom, or, like a person behind you as you look at a mirror, it looks over his shoulder. Although dead and past they yet have a power. He gets too a power and a choice. If all his previous past lives were full of good, then irresistible is the force for his benefit. But all alike marshal up in front, and he hastens their coming by his efforts. Into this vortex about him others are drawn, and their germs for good or ill ripen with activity. This is a phase of the operation of Karmic stamina. The choice is this. These events arrive one after the other and, as it were, offer themselves. If he chooses wrong, then hard is the fight. The one chosen attracts old ones like itself perhaps, for all have a life of their own. Do you wonder that sometimes in the case of those who rush unprepared into the "circle of ascetics" and before the ripe moment, insanity sometimes results? But then that insanity is their safety for the next life, or for their return to sanity.

—William Q. Judge.

ON THE LOOKOUT

Christianity—An English View

The general impression that the orthodox Christian religion is gradually dissolving before the onset of liberal thought is a popular idea subject to several important qualifications. It should be understood that the liberalization of Christianity means its virtual destruction. The spirit of "Christ," or Jesus, has long since been gone from the church, so that to relax the claim of "divine revelation" is to reveal the barren emptiness behind. Sensing this, consciously or unconsciously, the clergy in general clings tenaciously to its dogmatic authority. Writing on "Why I Don't Go to Church" in the April *Hibbert Journal,* an English quarterly review of religion, theology, and philosophy, Col. T. B. Luard presents a pentrating analysis of the contradictory position held by the Church of England. His criticisms, however, are more animated by a true religious spirit than the unmitigated destructiveness which has characterized most endeavors of this kind. He says:

> The world seems to be going through a period of spiritual ferment, as if it were approaching another turning point of spiritual evolution. In the creative arts and on every path of life, both personal and social, old traditions are in the melting pot; everywhere men and women are groping and feeling their way to new orientations which shall open new paths of creative vision and life. And nowhere is this stir and movement more noticeable than in the sphere of religion. Christianity itself is called in question, not only by cynics and pessimists, but also by sincere idealists. Never was interest in religion so widespread, and never were the Churches so out of touch with the inner life of the people. If that is the situation to-day it is surely because in institutional Christianity we find authority clinging desperately to tradition, high and dry above the currents of life and thought that are seething 'round them. I doubt whether the Church leaders realize the shock of disillusion that follows the discovery that doctrines imbibed in good faith in youth present difficulties that are not squarely faced by the upholders of traditional authority. Disillusion gives rise to distrust; and many disillusioned Christians resolve that their children shall not go through their own experience, and so will have no more to do with institutional Christianity.

The Prayer Book Jehovah

The writer presents the case against orthodoxy forcefully, but dispassionately. He points out that the present Christian Deity,

Jehovah, was the product of primitive Judaism (which he identifies as but one of the parent streams which gave rise to Christianity), remarking that as long ago as 1800 years Marcion distinguished between the philosophical idea of God found in Hebrew scriptures and the anthropomorphic deity adopted by the Christian Church. He refuses to give lip service to this jealous personality which has for centuries been crystallized in Christian ritual.

> The survival in Christian worship of this archaic conception of Deity is a stumbling block to the simple and an offence to the thoughtful. Sunday after Sunday, gaily is sung: "Unto whom I sware in my wrath that they should not enter into my rest. Glory be to the Father, and to the Son, and to the Holy Ghost." Of what possible aid to the worship of the Eternal Creator is this invocation of the "jealous god" of the Hebrew Prophets? And the Old Testament attitude to God has left its mark on the whole Prayer Book, the theocratic mark of the KINGDOM. The whole conception is oriental and primitive. God in the Prayer Book is occasionally addressed as Our Heavenly Father or as the Creator, but more often He is ALMIGHTY GOD, KING OF KINGS and LORD OF LORDS, the personal ruler and judge who forgives sin and shows favour or grace at His pleasure, who not only liveth but REIGNETH world without end. Prayers are offered to his DIVINE MAJESTY by miserable sinners, in the spirit of fear, with constant appeals for mercy. I find it difficult to believe that this method of approach reflects the innermost convictions of many of the worshippers in church. It is certainly far from expressing mine. The liturgy might be a mode, not only of spiritual self-expression in worship, but also of spiritual self-realization, both individual and corporate. How stimulating and suggestive, how creative in every way the Church services might be, and how unsatisfying the dry bones of the liturgy are. They are a jumble of cast off or conflicting ideas—the Semitic Ruler of Princes and the Johannine Spirit of truth and love; the God who desires no sacrifice and the God who requires an oblation for the sins of the world, and finally the God who "grants" that we may eat the flesh of his Son and drink his blood.

The "Sin Complex"

> We go to Church to meet for a few moments in the real world of spirit and the service revolts us with its archaic crudities and chills us with its lack of faith. The sin complex runs through the Prayer Book. God forbid that we should fall into the other extreme of smug self-satisfaction, but it is a

> question whether our prayers are set in the major key of courage and faith or in the minor key of defeat and despair; whether we affirm and renew our common faith in the creative Light and Life by which we live, or bewail our manifold sins and wickedness and leave it to God to effect a cure in us. In the Prayer Book more stress is laid on our inability to do without God than on our strength through God within. Of two prayers "that we may be defended against all adversity," one opens with the statement that "we have no power of ourselves to help ourselves," and the other laments that "we put not our trust in anything that we do." Can this morbid and helpless attitude be pleasing to God?

Col. Luard reviews briefly the effects of historical criticism of the Bible by "scholars of manifest integrity and learning." The New Testament falls to pieces before our eyes.

"Revelation" Revealed

> . . . manipulations of material, insertions and embellishments make havoc of its history, and we see it begin to take shape a generation after the event as oral liturgical instruction already remote from fact. Biblical students soon learn that there is little that is Apostolic in the New Testament, and that few of the authors named in it are the real authors. Several of the Epistles that masquerade under Apostolic names date from well on in the second century. Even Mark, until recently regarded as the bedrock of historical Christianity, is now seen to have been an effort of interpretation. According to M. Loisy the "Acts of the Apostles" is little better than a forgery, while in the Epistles of Paul—the earliest authentic historical material extant—later insertions, sometimes of whole chapters and often of elements of Gnostic propaganda, are of common occurrence. It is now common knowledge among New Testament critics that, from the very beginning, contact with history has always been secondary to the reinforcement of faith in the minds of those who, consciously or unconsciously, shaped the traditions which ultimately became the beliefs of institutional Christianity. Whether it is the claims of Jesus, of Peter or of Paul, the institution of the sacraments or the appointment and authority of the Apostles that is in question, we discover that the apparently straightforward and simple documents have little value as history except as a record of assiduity with which the scribes and editors of four or five generations invoked the authority of the Apostles or their immediate disciples for beliefs, practices and institutions, which in fact grew up long after the Apostolic period.

"Unshaken Authority"

> Is it not high time that the leaders of the Churches should face the issues raised by historical criticism of the New Testament? For nearly a century scholars of repute in Europe and America have directed the searchlight of their learning and critical judgment on the historical problems involved in the study of Christian origins, and the results of their researches are easily accessible. It is now possible for all who have sufficient interest in the subject, whether they themselves are scholars or not, to gain some insight into the origins of Christian tradition. With the exception of the small but stalwart body of Modern Churchmen, the bishops and clergy ignore what is becoming common knowledge among the thinking and reading laity and must soon come to the notice of the simple-minded. They never tire of proclaiming that the doctrine and liturgy of the Church of England rests upon the authority of Holy Scripture. A resolution of the Lambeth Conference of 1930
>
> > "affirms the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historic setting, and in its progressive revelation throughout the Old Testament and the New."
>
> The Bishops must surely know such a statement to be lacking in candour, to say the least of it. With a few notable exceptions, the bishops and clergy speak and preach as if they were unaware of the case they have to answer. It is open to them to challenge it, but they rarely do so. Is it surprising if we come to the conclusion that they are maintaining a conspiracy of silence?

The intelligent man is forced to this conclusion. The writer speaks of the "element of disillusion, of distrust"—he might have said "disgust"—"almost of betrayal, in the sense of unreality that assails me when I hear the Bible read in Church in the voice adopted for reading the word of God."

Hellenic Mysticism

Col. Luard examines the sources of Christianity. "The whole fabric of Catholic doctrine" he says, "is based, not on history, but on inner experience interpreted in the light of eschatological and mystical beliefs of the Hellenistic age." Through progressive adaptations "Jesus is made to fill any role that suits the particular exponent of cosmic salvation." The writer makes a deeply significant observation concerning the material which makes up the New Testament:

> . . . not only were the words of the text which we take so literally often borrowed from the jargon of current religious

> movements, which gave them a special significance well understood at the time, but sometimes very different from their plain meaning to us; but, above all, the cosmological background to the controversies of the Hellenistic age, which is the key to Catholic doctrine, is merely fantastic to us. Our universe is utterly different from that of the Gnostic and Hellenised Jews, whose disputes over the cosmic significance of Jesus played so large a part in shaping the Christian creeds. In nothing is this so evident as in our respective conceptions of the activity of God.

There is a tragic irony in the simple religious devotion of the millions who lived, suffered, and died during the long Dark Ages in Europe, a devotion paid to "a gigantic shadow thrown upon the void of space by the imagination of ignorant men"—the personal God of a theology purloined from the misunderstood symbolical imagery of numberless pagan faiths.

Glimpses of the Real

Col. Luard would seek the truth by removing the "ecclesiastical superstructure" of Christianity to discover "certain genuine intuitions, certain recurring experiences," as its real source.

> And these experiences, each with a long history of evolution from obscure origins in the remote past, are glimpses into the nature of the real, gleams of spiritual consciousness that found expression in the faith of pagans, Jews and Christians alike—and nowhere so coherently as in the religion of Plotinus—though only in Christianity did it take shape in an organized body strong enough to hold its own in the dark centuries that followed. "The peoples that walked in darkness saw a great Light"—that "true Light which lighteth every man coming into world"; and whether it appeared as the Messianic call to brotherly love in anticipation of the Kingdom of God nigh at hand, or as the Hellenic vision of the One Who is the source, goal and fulfilment of those who strive after goodness, truth and beauty in the eternal world of spirit "Yonder"; as the pagan Mystery of death unto sin and a new birth unto righteousness, the Hermetic ascent of the soul on its upward Way to its eternal Home, or as the Pauline discovery that in a world of change the latter is death, but free spirit creative; was it not the same growing Light of faith—a consciousness, slowly becoming articulate, of a part in the universal Life that transcends the life of the body? For this diverse experience was more than vision. Followed up into life it led to a sense of new vitality and power which, whether it was described as "the grace of God" or "the god within," as "gnosis" or being "in Christ,"

was surely the same initiation into the life of spirit, the same incipient realization of the eternal Creator Self Incarnate in the universe, the Way, the Truth and the Life.

Light and Life, perception and growth, spiritual sensibility and vitality—revelation and evolution, both individual and corporate—was not this intermittent realization and halting expression of a creative Self the reality of the experience of which the world of the Mediterranean and Western Asia had gradually become aware through the centuries, which Hellenistic religion and philosophy sought to explain, and which men and women strive after to-day?

"A Tissue of Myth and Legend"

The writer sums up the insupportable position of modern theology and presents a program for a Christian renaissance:

Any one who has followed the course of Christian apologetic during the last forty years must be aware that many of the links which held traditional Christian doctrine together have now been abandoned. The miracles are no longer adduced as evidence; the virgin birth and empty tomb are found to have been afterthoughts of a later generation; the atonement is discreetly dropped and the resurrection story in any form is seen to present formidable difficulties. Position after position has been given up until all divinity of any value as doctrine has been whittled away. Traditional theology now resembles a delicate and complicated instrument, worn with age and riddled with holes, which its upholders gravely assure one another, will work as well as ever it did if it is gently handled. In recent times it has resolved itself into pointing to the life and teaching of Jesus as set forth in the gospels, and asking if any higher conception of God could be imagined. If you want to know what God is like, it is said, read the Gospels. But this ground is no longer tenable. After nearly a century of research historical science has reached the conclusion that the life and message of Jesus is enveloped in a tissue of myth and legend. . . .

A Challenge

Meanwhile in the Church of England, during the period in which these developments in theology have emptied the liturgy of all meaning, the element of cultus in the liturgy has been underlined. What is going to be the outcome of this situation? It is, indeed, a momentous issue, beset, for all of us, with difficulties of the most complex and elusive nature; habits of mind, loyalties and environment, to say nothing of centuries of art and literature, combine to obscure the issue and confuse the

> judgment. In addition, the clergy have their own peculiar difficulties to grapple with. But the spirit of truth has the first claim on our loyalty, and loyalty to the spirit of truth is loyalty to God. The immediate and urgent task confronting this generation, if our disillusioned and distracted civilization is to be saved from relapses into barbarism, is to delve again into the soil in which Christianity took root, and to examine in the light of modern cosmology and modern psychology the whole field of Hellenistic religion and speculation, in order not only to discard what is now seen to be untenable or irrelevant in Christian doctrine, but also to recapture for a revitalized Christianity elements of reality that were repressed by the decisions of the Councils. There is reason to believe that organized investigation by disinterested experts on these lines would before long find itself in contact with the results of current researches of a similar nature into the religious experience of the ancient East, with consequences of incalculable importance for the mutual understanding between East and West and for the spiritual progress of mankind. The challenge to Christianity is clear enough; it is a challenge to endure, as all that is vital endures, by change of form; and even though it entails the merging of Christian faith and Christian experience once more into the flowing river of truth, the realities of spirit are in no danger. Christianity has nothing to fear if she has faith in herself.

Reading between the lines, a theosophist may see that such a course could only lead straight to the Wisdom-Religion, and not to a revival of Christianity in any form that would make it recognizable, as such. Col. Luard's article ranks among the most notable of truly religious expositions that have appeared in recent years, one which theosophic students would do well to study in its entirety.

Some Catholic Logic

As if in willing support of this English writer's general indictment of Christian dogma, the Rev. Joseph A. Tytheridge, preaching in the Catholic Saint Patrick's Cathedral, New York, urges his congregation "not to be ashamed of miracles." (New York *Times*, Sept. 20.) One suspects that the "faithful," in this enlightened age, are losing a little of their faith with respect to the more incomprehensible "works of God." According to Father Tytheridge:

> Miracles are not workings of the imagination. They are not pretty pictures presented so we might be entertained for a short time. They are facts. And we, as Catholics, have no reason to

> be ashamed of them even though we often hear them ridiculed. Remember that some people scoff at anything, even God and the things of God; and miracles are things of God.
>
> God chose miracles to prove He was God. Miracles and prophecies were given us by God to show in an understandable way His power and omnipotence. These miracles impressed the early Christians and made the Catholic Church what it is. Christ used miracles to prove there was nothing human about His church. Its administrators are human but the Church is divine.

One may concur with the idea that there is nothing human about an institution that teaches miracles in defiance of natural law. Such a doctrine could have only a diabolical origin. The preacher concludes with the curious remark that miracles are not contrary to nature but beyond it, asserting that they are "reasonable manifestations of God's power." This, he says, is the "reasonable" answer that Catholics should be able to give for the faith they have in Christ.

Ghetto Revived

Further evidence of "reincarnation" of the Middle Ages during this period of western "enlightenment" comes in the report that Berlin public parks and squares are to have "Ghetto sections." (New York *Times,* Aug. 18.) Already in the Teutoburgerplatz ninety-two of 100 park benches are marked "Forbidden for Jews." To this commentary may be added the note that the Hamburg branch of the Theosophical Society has been banned by the German government. Its property was confiscated by the authorities in February of this year on the grounds that it was "similar to Freemasonry," which was outlawed in January, 1936. (Philadelphia *Inquirer,* Feb. 11.)

A New "Yoga" Book

Kovoor T. Behanan, Ph.D., a native of Travancore, India, graduate of Calcutta University and at present connected with the Institute of Human Relations at Yale, has written a book about "Yoga." (*Yoga, a Scientific Evaluation,* Macmillan, 1937.) This work, written from the viewpoint of western philosophy and psychology, is presented as the result of first-hand study of the yogic discipline pursued by Dr. Behanan under the tuition of Swami Kuvalayanananda, of Lonavla, India, "a modern Yogin sympathetic to scientific interest." The best that may be said of the book

is that in some respects it furthers the second and third Objects of the Theosophical Movement; but it makes no distinction between *Raja* and *Hatha Yoga* and is completely innocent of the profound theme of altruism—the fundamental keynote of all true Eastern religions, philosophies, and systems of soul development.

Its thirteen chapters provide a general picture of existing Indian culture, an exposition of the *Sankhya* philosophy with respect to the process of manifestation and the relation of Purusha and Prakriti, the "yoga" psychology and theory of knowledge, a discussion of Karma and Reincarnation, a comparison of yoga with Freudian doctrines, criticism of western psychic research, comparatively detailed accounts of the breathing and psychological disciplines practiced by Yogis in India today (with illustrations), and finally, the author's appraisal of yoga philosophy and psychology. A glossary of Sanscrit terms includes many words familiar to the Theosophical student.

Interesting Comparisons

The account of Indian metaphysics given by Dr. Behanan is a fairly accurate representation of the theosophic system, *minus its soul,* or universal ethical significance. Thus, from the intellectual point of view, the book may serve to familiarize modern psychologists and students of philosophy with a structure of logical thought far surpassing anything in western speculation. The writer apparently is well acquainted with the development of European and American ideas and makes numerous comparisons of academic interest. This is especially true of the chapter on "Rebirth," in which this idea is shown as having existed among the Greek philosophers and among many European thinkers. The latter included Marsilio Ficino, of the Renaissance period, Bruno, Swedenborg, Goethe, Lichtenberg, Schlosser and Lessing. David Hume is quoted as having said that "metempsychosis is the only theory of its kind deserving of attention by philosophers."

While the writer finds many analogies between psychoanalysis and yoga, he ends by pointing out that no two ideals could be more mutually opposed. The chapter on psychic research reveals the strong influence of western unbelief on the mind of Dr. Behanan. He rehearses the recantation of the Fox sisters, commiserates the gullibility of Crookes and Lodge, and blandly reports that both Home and Margery were "exposed several times." He adopts wholly the sceptical view of spiritualistic phenomena, implying that

yogis and western psychologists join hands in explaining them as forms of hallucination.

A Bad Mistake

Dr. Behanan's disposal of Theosophy along with Christian Science and other "varieties of occultisms" as "intellectual crudities"—"a caricature of Eastern thought and Western science"—bespeaks complete ignorance of the writings of H. P. Blavatsky. Apparently, his application of the scientific method to his subject permits such uninformed generalizations. The reader can only conclude that instead of going to the source of Theosophy as the basis of such critical estimates he has been content to rely upon the ludicrous parade of Besantism and other forms of pseudo-theosophy as representative of the teachings and character of the Theosophical Movement.

The system of Yoga described by Dr. Behanan is said to be founded on the aphorisms of Patanjali. Its philosophy, he says, is derived from the Sankhya School of Indian thought. Throughout the book, implicitly and explicitly, is the idea that mere physical and psychological exercises can produce "spiritual" results. "Passivity," he announces, is the great desideratum. The only motive which receives attention is the desire of the Yogi to reach personal emancipation from the woes of earthly life. Little or no mention is made of the dangers encountered in the practice of Hatha Yoga. In the chapter on psychoanalysis, however, the common factor of dependence upon the *guru* and the analyst is pointed out. Both, he says, "are in a very real sense confessors." But "The dependence on and devotion to the guru are vastly more important in yoga than in any other system of psycho-therapy."

Yoga and Western Psychism

Dr. Behanan has written a book of great potential danger to the normal psychic development of western peoples. Circulated among university professors of psychology, with their penchant for "experiment," and among the curious well-to-do with psychic tendencies and weaknesses, it can only hasten the development of those abnormalities warned against by H. P. Blavatsky so frequently and so conclusively. This Hindu has brought to western civilization the same virus of psychic degradation which has made India the tragic land that it is today. Disguised by lofty themes, by scholarship, by the authority of science, the "Yoga" of Dr.

Behanan masks the metaphysical hedonism of the Dharmakaya path. That it produces "results" is certain. The author claims that through breathing exercises and practice of certain forms of concentration he gained a greater degree of "emotional stability and balance." Thus, Yoga, in his final appraisal, "offers a practical program for the attainment of what any judicious person would admit is an enviable frame of mind—one that is not easily perturbed by emotional conflicts." But no mention is made of the failures of yogic practices, with which India is strewn—mad derelicts who wander over the country presenting to superficial observation the appearance of great holiness and asceticsm. Nor does the writer seem at all aware of the large harvest of psychic derangement, when not complete insanity, which has grown from the seeds spread by the visiting "yogis" in the United States.

Dr. Behanan writes learnedly of the doctrine of Karma. He should consider the present state of his native land in the light of this law of *moral* retribution; and then, perhaps, regard in the light of the doctrine of cycles his own part in bringing to America the subtleties of Oriental psychism. He might then learn some truths no "swami" can teach.

Workings of Karma

Recent press dispatches provide several interesting illustrations of karmic retribution. An *Associated Press* report from Florence, Ariz. (Sept. 2,) describes the "scalping" of James Allison, Pima Indian. The occasion, however, was not that of tribal warfare. The Indian was riding his horse across a bridge when the animal bolted and jumped onto the front of a truck. Allison was thrown to the paved floor of the bridge and his scalp practically torn off.

For forty-eight hours an almost continuous series of misfortunes disturbed the life of W. H. Holland of Fountain Inn, S. C. The New York *Times* of Sept. 15 relates the amazing series of events:

> His prize dog escaped from his yard, attacked a neighbor's chickens and was shot. A wagon hauling sand to Holland's yard broke down. A substituted truck caught fire and new parts were installed. A driver backed the truck into a parked automobile. Someone tossed a stone through the windshield of Holland's automobile. One of his two pigs broke a leg.

Some strange debt to the insect kingdom has been paid at last by six-year-old Clifford Fabricius of Landar, Wy. (New York *Times,* Aug. 23.) The boy was stung to death by bees, physicians finding seven thousand stingers in his body and head.

Clifford and his ten-year-old brother Harry had been riding a horse after some cows. Suddenly thousands of bees from a nearby apiary flew in pursuit. Harry related that they both fell off the horse and that most of the bees started crawling over Clifford. The older brother, himself in serious condition, was unable to explain the attack.

The Blessings of Repeal

A characteristic development of modern commercialism has been the "Institute," an organization of manufacturers which undertakes to represent before the public the interests of a particular industry. There are, for example, a Cotton Institute, a Steel Institute, and numerous other such bodies established to pursuade the public of the benevolence of their constituents. A prime function of the Institute appears to be the partial presentation of facts in order to form or sway public opinion. This is illustrated by the use made by the Distilled Spirits Institute of government reports on crime since repeal of the prohibition amendment. (New York *Times*, Sept. 6.) The fact that there has been a substantial diminution of crime since repeal is apparently presented as an argument that liquor makes a high moral contribution to our society. The survey made by the Distilled Spirits Institute indicates that in each of the five states which have remained dry, the record with respect to major crimes has been worse than that of any adjoining state. Following are some of the statistics:

> One of the tabulations of major crimes reveals the fact that every year of the last three years of prohibition had a larger record of murder, manslaughter and robbery than the highest of any of the first three years of repeal.
>
> The report shows an average of 1,694 cases of murder and manslaughter for the dry years of 1931, 1932 and 1933, while the average for the first repeal years of 1934, 1935 and 1936 was 1,516.
>
> In the matter of robbery the same period of prohibition shows an average of 20,968 as against 14,888 for the first three years of repeal.
>
> Burglary shows an average of 84,063 for the prohibition era as compared with 75,768 for the repeal period.
>
> The tabulations on the five present dry States, compared with five contiguous wet States, reveal the figures as per 100,000 of population: Murder and manslaughter, dry States 16.4, wet States 14,5; aggravated assault, dry 98.2, wet 91; robbery, dry 87.6, wet 62.3; burglary, dry, 475.9, wet 326.5.

Kansas, Oklahoma, Georgia, Mississippi and Tennessee are the five dry states, which were compared with Nebraska, Texas, South Carolina, Louisiana, and Kentucky.

The Other Side

Turning to a study made by members of the Harvard Medical School staff, we find that alcoholism has increased to the proportion of "a great chronic emergency." The report is by Dr. Merrill Moore, psychiatrist, and Miss Mildred G. Gray, research fellow in neurology. Their conclusions are based on a study of 50,000 alcoholic cases admitted to the Boston State Hospital since its founding in 1864. Following are the conclusions of these workers. (New York *Times,* Sept. 17):

> Alcoholics account for one-twentieth of the total of all admissions to the hospital, forming one of the largest groups for which it has had to provide care.
>
> Deaths from alcoholism are increasing out of proportion to the increase in alcoholic admissions.
>
> In the years following repeal the annual deaths from alcoholism at the hospital doubled.
>
> Fundamentally, say the authors of the study, alcoholism may be increasing because "people today are possibly not built to stand the type of life they are having to live and excessive strain causes something to go wrong with the human nervous system and the mind."

The authors of the report say that the problem reaches across the country.

"Inhibitor of Inhibitions"

The Theosophical view of the use of alcohol may be expressed by a brief quotation from Dr. Harold Hyman, of Columbia University, found in *Alcohol and Man,* edited by Dr. Haven Emerson of Columbia (Macmillan, 1932). He writes:

> The effect of moderate doses of alcohol on the normal human individual may be briefly summarized by stating that it depresses the higher centres of the brain. From a truly pharmacological standpoint, alcohol as a drug has no appreciable action on any other of the tissues or organs of the body.
>
> The reputation of alcohol as a cerebral stimulant is explicable pharmacologically as an "inhibition of inhibitions," rather than a true stimulation.

In other words, it makes of man a beast.